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AN ANCIENT HUMAN EFFIGY VASE FROM ARIZONA

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Pottery objects in the form of human effigies are manufactured by some of the modern pueblos, and these grotesque figures may be purchased in traders' shops where pueblo pottery is sold. An examination of large collections of ancient pueblo pottery from ruins in northern and central Arizona has failed to reveal a single specimen of a vase made in the human form. This statement, however, does not hold regarding pottery from all parts of the pueblo area. The ancient people of southern Arizona manufactured human effigies in clay, the typical forms of which, so far as known, have not been described. I wish, therefore, to call attention to a characteristic vase obtained by me in that region in the summer of 1897. The particular interest which attaches itself to this vase and which justifies calling¹ this specimen into prominence in a special mention is due to the rarity of this type in ancient pueblo collections, its reappearance in certain vases from Arkansas,² and its practical identity with effigy vases from the northern states of Old Mexico.

The upper part of the Gila valley, south of the Apache Reservation, is called Pueblo Viejo, a name applied to a fertile strip of land in Graham county bordering the Gila, between Mount Graham and the Bonita mountains. In ancient times this valley was densely populated and extensively farmed by an agri-

¹ My object in so doing is largely to elicit information on a subject which is believed to be of general interest. A number of ancient clay objects in the forms of mammals and birds are known to me from the pueblo region, and some of the latter take the form of vessels.

² Note the fact that the pueblo human effigy vase represents *both head and body*, while some of the Arkansas specimens represent the head alone.



Drawn by Mary M. Leichter

HUMAN EFFIGY VASE FROM ARIZONA

cultural people allied to those who built Casa Grande and the buildings, now in ruins, about Tempe and Mesa City. The numerous ruins in this valley will be later described in the Report of the Secretary of the Smithsonian Institution for 1897, where the culture of that region is briefly discussed so far as is possible from archæological data.

In the broken, almost inaccessible country north of Pueblo Viejo there are many caves, some of which are quite extensive. The larger and more open were utilized by ancient builders in the construction of cliff-houses. Many caves in this region have narrow entrances into passages which extend with many ramifications far into the bowels of the earth. Most of these were used in ancient times for religious purposes, and still contain relics left on former visits by Indians. The nature of objects found in them shows that the caves were not inhabited, but were resorted to for purposes of prayer and sacrifice by a sedentary people akin to that which has left so many ruined houses in the Southwest as an indication of their former occupation.

A few years ago some young men from Pima, a settlement in the Pueblo Viejo valley, explored one of the caves in this region, and obtained from it a collection of some size and considerable archæological interest.

My attention was called to this collection early last summer (1897), and in September I visited Pima to secure the objects for the National Museum.¹

The most striking specimen in this collection is the subject of this article, an effigy vase in the form of a human figure, the only one of its kind which I have ever collected.

There is little doubt, from the nature of the vessels associated with this effigy vase, that they were manufactured by the ancient people of Arizona, probably by a people whose ruined houses are found in the neighborhood.²

The accompanying figure shows the general form of this vase. It is made of coarse material and has a rough exterior, with

¹ The collection consists of many small rough-ware vessels, clay disks of bright red ware, tuberculated tubes, arrowheads, turquoises, and fragments of kaolin. The ware closely resembles that now made by the Papagoes. It is, as a rule, undecorated, and when colored is bright red.

² The author would be glad to learn from other students of the occurrence of ancient human effigy vases in Arizona north of the White mountains, or anywhere in the valley of the Little Colorado. Any data bearing on these objects in other parts of the Southwest would be gratefully welcomed.

patches of calcareous secretions on the surface. This deposit of lime is found in greater or less amount on most of the specimens from this cave, and was deposited on them by water charged with lime, percolating from the rocks in which the cave was formed. Attempts to rub off this film are evident in some places; but elsewhere, as under the right eye, considerable patches remain, probably concealing symbols on the right cheek.

The form of the head is shown by a constriction forming the neck, and the eyes, nose, mouth, chin, and ears are well represented. As is generally the case with idols of stone, wood, or clay among the pueblos, the details of the head are better represented than those of the body or limbs.

No attempt is made in this vase to represent the legs, and the arms are simply irregular ridges, one on each side of the body. The shape of the body is irregularly globular with a flat base. There is no question of the sex of the individual intended to be represented. The vase is of about uniform thickness, the outlines of its cavity conforming only in a very general way with the elevations and depressions of the outer surface.

I suppose that this vase was filled with votive offerings when it was placed in the cave, and that in course of time the contents had been washed out of it. The nature of these offerings may be conjectured from the fragments of shells, turquoises, and other objects strewn about the floor of the cavern.

The short parallel lines painted with white pigment under the eyes are worthy of a passing notice. These are the only symbols painted on the face, and consist of a few short lines extending downward from the lower eyelids. If the reader will examine the collection of Zuñi dolls which are exhibited in the "Pottery Court" of the National Museum, now installed, he will find one labelled Zuñi *Hehea Katcina*,¹ which has the same markings on the cheeks as the effigy vase from the Nantacks.

It is instructive to note the similarities of this effigy vase with those from Mexico and Central America. They are very close, and the vase might readily be mistaken for specimens from northern Mexico or even Central America.

¹ *Hehea Katcina* is a Hopi name, and the doll representing this person at Walpi has not the same marking on the face as the above. The Hopi variant has parallel zigzag lines above both eyes and on the cheeks. The name given above is that by which the Zuñi doll is known by the Hopi.

It appears that while this vase is of a form unknown in collections of ancient pottery from ruins along the Little Colorado and its tributaries, it is not unique in those from the Gila-Salado watershed. This is an instructive fact wholly in accord with the few lines which follow.

A lesson taught by the presence of this effigy vase in the Nantacks and the Gila-Salado basin and the absence of similar forms north of the Mogollones may be summed up in two words, "Mexican influence." The distribution of this form of Mexican ceramics did not cease at what is now the southern frontier of Arizona, but extended in ruins along the Gila valley and its tributaries high up into the highlands to the north, where these streams rise. As far as I now know, this was the most northern extension of this particular form of ceramic technique in Arizona. Southward from this locality the relative number of human effigy vases gradually increases, culminating in the elaborate vases of Oaxaca and Chiapas. But it may be urged, why is it necessary to interpret this form as due to Mexican influence? The advocate of independent evolution of technology will doubtless say that the manufacture of a human effigy vase is no great trick, and has been evolved independently again and again in different regions of aboriginal United States. Some clever potter of the Nantacks, it may be said, invented this form. Why, it might be asked in reply, did not the potters north of the Mogollones also invent the same form, for they were equally skillful and their ceramic ware more variegated and elaborate? What explanation is offered on the theory of independent inventions to the increase in the relative number of effigy vases as we go south?

It seems probable that the presence of human effigy vases in southern Arizona and their absence in the northern part of the territory is in harmony with a theory of the influence of Mexican influence in the former region. While recognizing the potency of this influence in southern Arizona, we are not necessarily called upon to accept a connection among all potters who have made human effigy vases, or even those of ancient Arkansas and Chihuahua, whose effigy products have some similarity.

There are many like ceramic forms and decorations among different people which have been invented independently, and there is no reason to doubt that human effigies in the form of vases

were of this kind in several well known instances. There are also cases where identity in form and symbol can better be explained by imitation or where the presence of peculiar forms may be traced to barter. Possibly the effigy vase described above belongs to the latter category. As it would be premature to build conclusions on a single specimen, I will close with a plea for more information in regard to the distribution of ancient human effigy vases in the Southwest. They have not yet been found in Arizona north of the White mountains, but are represented from several localities in the south. What is their most northern extension?

This may be an appropriate place to mention the fact which I discovered in 1897, that a specimen of a certain kind of pottery peculiar to the Gila valley is represented in a collection from Four Mile Ruin, on a branch of the Little Colorado, near Snow Flake. Throughout the whole length of the Gila from Pueblo Viejo to the mouth of the Salt river there occurs a ceramic type peculiar to that region. It is a brownish ware with black ornamentation, decorated with red bands.¹ It is readily distinguished from other Gila types, and can be separated at a glance from those from the valley of the Little Colorado. As far as I know, this type has never been found elsewhere in the United States.

A single specimen of this ware was found in 1896 at the Cheylon ruin, and in 1897 a vase and bowl of the same type were dug up at Four Mile Ruin, both of which localities are in the Little Colorado drainage area. So markedly characteristic is this ware, and so different from those with which they were associated, that it requires no expert knowledge to declare them exceptional in these ruins. Moreover, when by comparison we find them identical with the Gila type, we naturally associate them with southern people. As we know, Pacific Coast shells² have been carried over the mountains from the plains of the Gila to those of the Little Colorado, in prehistoric times, it is no stretch of the imagination to suppose that small earthen vessels may have had a like journey. Thus we have an adequate and simple explanation of these sporadic specimens of Gila pottery north of the mountains.

¹ A vase of this type is figured in the Smithsonian report for 1897.

² Pacific Coast Shells from Prehistoric Tusayan Pueblos. *American Anthropologist*, November, 1896.

When, moreover, we read in the Diary of Garcés that the Hopi (Moquis) in ancient times came as far south as the banks of the Gila to trade with the Sobaipuri and others, penetrating to the rancherias of the San Pedro, we have historical evidence bearing on this point. Some of the articles which these northern traders obtained at the aboriginal ferias (fairs) we know. Sea-shells were undoubtedly purchased, and it is not unlikely that some strange form of pottery, different from any they had at home, may have found its way into their packs, and thus may have been transported over the mountains, to be buried in graves and ultimately, centuries after, to be excavated from the ruins.

ARE the social sciences, so called, really sciences? At the general meeting of the Congrès des Sociétés Savantes M Darlu responds: They are in a certain measure, but they have not attained the same certitude as have the natural sciences. His conclusion, generally stated, is similar to that of M Renan, who called them "pauvres petites sciences conjecturales." M Darlu discovers three principal and irremediable sources of imperfection: First, the conditions do not admit of investigation or experimentation properly so called, but merely of observation and abstract analysis; second, these sciences are dominated less by questions of method than by the ideas governing the initial points of view adopted by each school or each philosophy; finally, M Darlu concedes to the sociological sciences a proper object, that of investigating and elucidating the abstruse phenomena involved in our concrete social condition, an object inconceivably complex and indefinitely variable. Progress in these sciences, asserts M Darlu, is a permissible hope, but not a certitude. (Excerpt from an editorial in *Le Temps*, Paris.) G. R. S.

THE ETHNOGRAPHISCHE GESELLSCHAFT, of Zurich, celebrated the tenth anniversary of its existence on February 23, 1898. The Society has had in the course of that time numerous papers and addresses, not only on ethnographic, but also on geographical subjects. It has also secured considerable collections from Asia, Africa, and America. No publication has yet been attempted, but the issue of a serial is contemplated. The Society now has one hundred members.